2: Underhill E-5 (1931-1935)1939 NU28 Papago NU28

as he could stand it. The daily discourses of his grandfather conditioned him, even before he could understand the words, to the same virtues required of adults: industry, peaceableness, modesly.

As an adult, he found little difficulty in coming up to the requirements of his society. Acquisitiveness and ambition need not burden him since all had about the same amount of property and prestige was discouraged. He could avoid the demands of war by becoming a shaman or a berdache. The feelings to be suppressed were: extreme ambition, desire for dominance, cruelty, curiosity. He might give a free rein to sex, (though there were a few restrictions for women) to play and to poetic imagination (phrased as the dreaming of songs.) Executives were not needed in a society which ran in such regular grooves, and it was the non-executives and artists who were at a premium.

Granted the form of understatement proper for Papago speech, he might indulge freely in various kinds of expression forbidden by modern society. He could say that he was afraid in battle and most warriors did say so. He could openly express grief and could weep in public. He could admit without shame that others were more intelligent than he. What he could not do was to show anger or stinginess, or jealousy, worst of all to admit that he did not love his relatives.

Almost everyone could live up to these conditions and few acknowledged failure by being driven to suicide or insanity. Two ancient cases of suicide were reported, both for typically Papago reasons: one, inability to bear opprobrium and one the fear of being a burden in old age.

No insanity is reported from former times except that of a shaman who "got too much power, ran around like a horse and died under a cactus." One case known now is being treated by the shaman with a crucifix. Several feeble minded and deformed children are to be seen at present though "we never had them before," and one wonders if the reason was that they were exposed in infancy.

The peaceable ideal was expressed in outward behavior by a constant, smiling calm. Much talking and loud laughter are, even now discouraged and a group of kin, reunited at a feast, take their pleasure by sitting together in smiling silence. When they do speak, it is in a low tone of voice made almost inaudible by the many whispered syllables of the language. Ceremonial speakers use the same tone and a shout is an anomaly even between cowboys in the open.

Fa[illegible] expression varies between a good humored calm and a